CHRISTIAN MESSENGER.

"HOW BEAUTIFUL UPON THE MOUNTAINS, ARE THE FEET OF HIM THAT BRINGETH GOOD TIDINGS, THAT PUBLISHETH PEACE."—Isa. lii, 7.

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FROM THE UNIVERSALIST.

THEORY AND PRACTICE.

We have often thought—and perhaps have often said, with all the seriousness we are capable of feeling—that human nature is not so bad as it has been represented. It has been supposed, —and the idea has been incorporated, with a thousand other strange notions, into the creeds of men—that human nature is totally depraved; that we are, while in an unconverted state, incapable of thinking a good thought, or doing a good action. Well—what of that? This—evidently this; we are by nature a most graceless race of beings; and then comes the conclusion, that God may be just, and a justifier of himself, even in the event of our endless condemnation.

Condemnation for what? For being precisely what he made us; and for acting according to the dictates of our natural depravity—for doing just as he knew we *would* do—for doing exactly as he knew we *must* do, unless turned from the error of our ways—nay from the error of our *nature*, by that grace which he complacently withholds.

Now whenever we protest against a sentiment so manifestly incorrect, the objector will direct our attention to the vices, follies, and extravagancies of our fellow creatures; he will tell us to observe the predominance of passion, disoluteness; the profanity, the intemperance, the infidelity (practical we mean) of the times in which we live; and while our hearts are pained with a sense of the degraded condition of mankind, he will shrug his shoulders, as if conscious of having obtained a victory, and tell us that in the wickedness of the world we have a sad commentary upon our too charitable sentiments.

But stop one moment. Are we quite sure that the vices and sins of mankind are occasioned by any inherent, any *natural* imperfection in the moral constitution? How do we know but the deplorable vices of our fellow beings are the creatures of education—the offspring of ignorance, instead of being the overflowings of indwelling 'gall and bitterness'? It is very probable that human nature, could it be seen in its original state, would appear quite different from the thing it has been represented. And the best way of ascertaining the true state of the case, is to take notice of the conduct of individuals when thrown off their guard—when called upon to act from the impulse of some emergency. And whoever has observed a number of persons acting under some peculiar circumstances of this kind, will agree with us in saying, that it would be difficult to distinguish the converted from the unconverted.

A year or two since, we were very much entertained with a discourse delivered by a clergyman of distinction, before the 'Congregational Association'—a charitable society, composed of clergyman, in the city of Boston—in which he took occasion to speak of the impropriety of being too artificial and formal, in the delivery of a discourse. 'Let there be an alarm of *fire*'—said the speaker, with his characteristic shrewdness, and there is not a boy in the streets but will cry FIRE! naturally and eloquently. It is just so. And the remark is applicable to the conduct of mankind. Let there be some sudden appeal to our sympathies, some unexpected call upon our energies, and then we shall act out nature; and ten to one, a multitude called to action without time for much reflection, would act very much alike—therories and creeds to the contrary notwithstanding.

This brings to mind a circumstance which at the time was thought a matter of considerable interest, and which, as it illustrates the important fact that there is something good in human nature, may be related for the edification of our readers.

Auburn, N. Y. is somewhat noted on account of its being the place where are located a Theological Seminary, and a State Prison—one of the best regulated institutions in America. On the night of the 23d of October, 1828, the citizens of the village were aroused from their peaceful slumber by the ringing of bells and the cry of '*fire!*' It was soon ascertained that a long building in the north yard of the prison, occupied as a paint shop, and at the time filled with combustible materials, was in flames. Its contiguity to the north wing of the prison—in which the convicts were all confined in separate cells—and the fearful progress the flames had already made seemed to justify the apprehension that the whole of the pile would be laid in ruins.

The north side of that part of the prison building in which the convicts were confined was already enveloped in flames—the scene was awful beyond description! But what added most to the interest of the event was the situation of the convicts. Nearly six hundred of those unfortunate beings were locked up in separate cells within ten feet of the wall which at that moment was wrapped in a sheet of flame! The citizens rushed towards the shop to aid in suppressing the raging element, but the scene they witnessed cannot be described. The first sounds that fell upon their ears were the cries and groans, the shrieks and prayers of the miserable beings incarcerated within the walls.

Reader—figure to your imagination the horrid scenes of that hell about which so much has been said. Think of the situation of suffering millions enveloped in *eternal* flames, the ceaseless and unavailing deprecations of the damned. The resemblance of such a scene to that which I am trying to describe is striking; the condition of those doomed to suffer the penalty of human laws, and what is supposed will be the situation of myriads condemned to endless torment in the world to come are analagous, so long as the wretchedness of the former continues. Add to the ordinary punishment of those objects of our pity, who are confined in adamantine cells after a toil of days, weeks, and years, the prospect of immediate and horrid death; and we have an appalling emblem of that dreadful misery which, we are told, is to be the portion of the wicked in eternity! And if that be hell, what is heaven? A place we are told, where all the holy and benevolent feelings of nature regenerated by the grace of God, shall be allowed free exercise—a state, in which nothing but the perfection of love and kindness shall glow in every ransomed and blood washed soul. Enough. We proceed.

As the cries of the distressed convicts met the ears of the multitude, there seemed to be but one desire—that was expressed in the imperative ejaculation—'*Let out the prisoners!* LET OUT THE PRISONERS!' Were the feelings which led the people to make this importunate request indicative of *goodness* in the hearts of those who gave it utterance? Or was this a sudden breaking out of depravity—that fell corruption of the moral constitution, which, as is said, has been entailed upon all the posterity of Adam? All will admit that the desire to have them liberated was the legitimate offspring of pure benevolence —that the request originated in good and noble feelings.

The prison doors were opened, and every heart rejoiced in the liberation of the captives. And even some of the convicts, bad as they were, exposed their own lives in aiding their companions in misery. Well would it be for us, if we should make a moral improvement and application of such and similar circumstances.

When it was announced that all were liberated, and actively engaged in stopping the progress of the devouring element, the writer of this article had leisure to survey the brightened, but still anxious countenances of the multitude, and indulge in reflections such as the occasion was calculated to produce; which as they were interesting to him, are transcribed from a sketch made at the time, with the hope that they may be profitable to our readers.

In the midst of the crowd was seen the comely form of an eminent clergyman, who professed to feel it to be his duty to preach the doctrine of eternal suffering. As I observed his expressive countenance, I fancied that he would finally reach the heaven of rest, where, with the elect and chosen few, it would be his employment to sing 'the song of Moses and the Lamb,' in a happy eternity. I then imagined for a moment, that his doctrine might be true—it was *but* a moment—and figured to my mind, what, in that case, must be his situation and feelings. Beneath his elevated seat at the right hand of God, I fancied that his penetrating eye could behold those whom his creed consigns to the blackness of darkness forever. He would hear the groans —turning his attention to the place whence the infernal sounds proceed, he would see ten thousand immortal souls enveloped in eternal flames! There he would behold aged and young—even 'infants not a span long'—all breathing out their prayers, and uttering their ceaseless cries! The thought struck my mind that my clerical friend, would forget himself, and in the glowings of his benevolence would exclaim—'LET OUT THE PRISONERS!'

Others were observed, with whom I had often conversed on the subject of religion. They had maintained that the happiness of the saints in heaven, and that the glory of God will be greatly enchanced by the miseries of the damned in hell. When I saw them so evidently anxious for the deliverance of the unfortunate convicts, the thought came into my mind, that they, too were poorly prepared for the felicities of heaven, so long as the sensibilities of their hearts were so alive to the woes and sufferings of their fellow creatures. I thought, to myself—these pious men when they get to heaven, will see their neighbors and friends—perhaps their children, in that awful place—and dashing from their lips the nectar of eternal life, forgeting how much their happiness depends upon the distresses of their wretched neighbors, will cry—'*Let out the prisoners!*'

And as I looked about, my attention was drawn to a group of young gentlemen, whose garb, and certain other, appearances, denoted that

they were 'preparing for the ministry,' at the Theological Seminary. These, thought I, when they complete their studies, will go forth into all the world and proclaim the eternity of satan's kingdom. They will paint in living colors the scenes of endless wo—and talk of never dying worms, and never ceasing flames! And when they go to their final reward, should their doctrine be found true, mothers will enjoy extatic bliss on beholding the distresses of their infant babes; children will delight to witness the direful anguish of their parents; and all the saints will shout louder and louder as the flames of torment shall ascend from the bottomless pit! Ah, then, I involuntarily inquired, will not these pious youths almost forget that they are in heaven, and with undaunted fortitude approach his satanic majesty, and in the name of *Jesus* command him to give up the key, and '*Let out the prisoners!*'

And now, reader, whoever thou art, whatever is thy condition, to whatever sect thou art attached, permit one who wishes thee no harm, to ask; can you, complacently contemplate the *present* misery of your fellow creatures? If you cannot, how do you expect to become qualified to endure the spectacle of their wretchedness hereafter? Are not those principles of your nature which incline you to succor the distressed, both good and desirable. If you are ever so happy as to reach a haven of glory, do you candidly think that *there* you will be any less desirous of promoting the happiness of your fellow creatures than you are now? Think of these things. L. S. E.

Original.

Messrs. Editors—If it will not be considered impertinent, with your permission, I will offer a few ideas which have occured to me, in consequence of perusing an article in the 3d No. of the Christian Messenger, Vol 2, by "J. G." concerning the "Second Death," and the reply by "S." Whether this punishment be Limited or Endless, is a question which must be determined by the whole tenor of the Word of Truth. One thing, however, is certain, viz. that so long as the creature is a sinner, and manifests it by opposition to God and his Christ, (or Anointed,) just so long is, and will he be, obnoxious to punishment.

The article alluded to, contains two queries, which to my understanding are unanswerable in the manner they are presented, because if there is any force or meaning in words, the "Second Death" in the connexion in which it is found, Rev. xx, 14, must be a punishment "beyond the grave;" and although this "phrase (Second Death) is found only in the Revelations," we have the same idea communicated in the 9th Psalm, 17 verse. "The wicked shall be turned," back or returned "into" the grave or "Hell," (I assert this to be the true rendering of the Hebrew words, Ya-shoo-voo ve-sha-im lish-o-lah;) therefore, I conceive this to be the "second death" implied, although it is not expressed in the terms which are used by John, who informs us, that the subjects of this punishment are those who are "not found written in the book of life;" and in this Psalm it is said that they are "the wicked, all the nations that forget (or forgeting) God."

That the Apocalypse is difficult of exposition, is true, but what says John in his introduction, "The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass, and he sent and signified it by his angel unto his servant John; who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.

Blessed is he that readeth, and they that hear the word of this prophecy, and keep those things which are written therein: for the time is at hand."

It appears then, that the great end and design of publishing this Revelation, is declared to be for the information of the servants of Jesus Christ; they were given to him by God for this very purpose, and are employed about such things as must shortly come to pass, and the blessing is pronounced upon all who, between the publishing of the revelation and the happening of the event referred to, read, hear, and keep the things which are written in the Prophecy.

And is the promised blessing then of so little value, that we dare to apply what John says is future, viz.—the punishment of the "second death" to the destruction of Jerusalem, an event that happened at least twenty years previous?

That prophetic language is sometimes highly figurative will no doubt be acknowledged, but does it follow that the interpretation is figurative also? It is written in Zechariah, xiii, 7, "Awake, oh, sword against my shepard and against the man that is my fellow, said the Lord of Hosts, smite the shepard and the sheep shall be scattered." Now I presume it will not be contended the Savior was a literal shepard, or that his disciples were literally sheep. Yet in Matt. xxvi, 31, we find that Jesus applies this prophecy to himself, and said, "All ye shall be offended because of me this night, for it is written, 'smite the shepard,'" &c.

"S." remarks that "if the lake of fire, Rev. xix, 24, and the Beast, xix, 19, and death and hell, xx, 14, &c. are to be considered literal, then by turning to chap. vi, 8, Death mounted on a pale horse, and hell following with him, must be literal also." Now this is all assumption; for by the same rule of reasoning, if it be such, we may come to the conclusion, that because, when we present ourselves in front of a mirror and perceive nothing more than a figure presented to view, therefore, we must deny the fact of materiality being connected with that figure, because the figure is immaterial.

Let us vary the position or question above stated relative to the interpretation of prophecy, by proposing a question.

Does prophetic language, because it is figurative, represent to us another figure, or a fact?

Death on the pale horse, was presented to John's view on opening of the fourth seal, and that it is figurative, no one of sound intellect will deny, however much they may object to the prophetic fact illustrated thereby.

In the 6th Chap. of Rev. John says at the opening of the first seal, "I saw and beheld a white horse, and he that sat on him had a bow, and a crown was given unto him, and he went forth conquering and to conquer." Can the imagination of man portray so living an emblem of Christ and his religion, as is here set forth, and also of its progress and final triumph.

The opening of the second seal, introduces a red horse, "and power was given unto him that sat thereon, to take peace from the earth, and that they should kill one another, and there was given to him a great sword." Examine the rise and progress of the *false prophet*, Mahomet, and his religion, and see if it bears any analogy with this description.

The third seal indroduces a black horse, &c. Ascertain if possible, how far this description corresponds with the religion of the Church of Rome, with the Pope at its head, and observe the striking contrast between this emblem and that under the first seal.

The opening of the fourth seal, presents to John's view, "A pale horse, and his name that sat on him was Death, and hell followed with him." Compare this figure with that religion, (if religion it can be called) whose motto is, "Death is an eternal sleep," and which produced that reign of terror in France, which plunged the whole of Europe in war and blood.

My principle object in giving these brief hints on the opening of the first four seals, is, that it may direct attention to the importance of duly considering the subject matter contained in those prophecies, that thereby we may endeavor, if possible, to discover the signs of the times, so that he that hath eyes to see may see.

"S" remarks again, that the dead small and great, standing before God, and the sea, and death and hell giving up the dead in them, refer to Dan. xii, 2, and John v, 29, and that they do not relate to the literal dead, and then points out Matt. xvi, 27, 28, where such a judgment is described as coming during that generation, and that Matt. xxv, 31, refers to the same.

That all those passages refer to the same event, is granted, but not that the event has taken place, for if Jesus was speaking literally when he said, Matt. xvi, 27, "For the Son of man shall come in the glory of his Father with his angels, and then he shall reward every man according to his works," (of which there can be no doubt,) and also, Matt. xxv, 31, then the conclusion must be that this event is still future, or that there is a blank page in the world's history between that time and the present day, for we have no account that such an event has literally taken place. That his disciples and immediate followers so understood him, will appear by a reference to the Epistles, especially those to the Thessalonians, every chapter of which makes mention of the future coming of Christ; and in the 2d chapter of the 2d Epistle, Paul particularly cautions them "By (or concerning) the coming of our Lord Jesus Christ, not to be deceived, expecting it to take place immediately, "as that the day of Christ was at hand," and then he gives them some of the signs which must precede that event (according to John's 2d, 3d and 4th seals) viz. "that man of sin be revealed," or as is said in the 8th v, that Wicked be revealed whom the Lord shall consume with the spirit of his mouth and destroy with the brightness of his coming. And in Rev. i, 7, (written just before the termination of the first century) this event, the coming and consequent judgment, is spoken of as future. "Behold he cometh with clouds, and every eye shall see him."

I am aware that the last verse of this 16th chapter says, "there be some standing here which shall not taste of death till they see the son of man coming in his kingdom, or (see the other Evangelists) till they see the kingdom of God," and although the subject in Matt. has been imprudently separated by commencing another chapter, (see Mark and Luke) yet the explanation goes on; that Jesus, in the course of a few days took three of his disciples to the top of Mount Taber, and then and there displayed to their astonished view, the glory of His kingdom; and Peter, who was one of the three, to whom this privilege was granted, remarks what the qualifications are, whereby an entrance shall be administered into that kingdom, and states that what he had informed them relative to the "Power and coming of the Lord Jesus Christ" was no fiction, for he had seen his Majesty, and heard it ratified by God himself, "when he was with him (Jesus) in the Holy Mount." See 2 Epis. Peter 1st chap.

To me it appears, that by contemplating the signs of the times in the light of God's Revelation, it must be apparent that this world is on the eve of some violent and tremendous convulsion. What the events will be, time will unfold, and if we would learn the signs of the times, we should attend to the Savior's caution. See Matt. xxv, 13, "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh." J. A.

Original.

EFFECTS OF TRUTH.

Does the gospel, by which I understand the doctrine of Universal salvation, when impressed upon the mind, give assurance to the believer that it is the truth of God?

Answer. It does. When the sincere believer in the gospel which God preached to Abraham, hears that sentiment or doctrine inculcated and enforced, his heart softens and overflows with gratitude and love. For he hears, and not only *hears*, but *enjoys* what his every-day's experience teaches him is truth---" that God is good to all, and that his tender mercies are over all his works---that he maketh the sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." Were all the world against him he could not be moved, as his house or faith is built upon the rock of ages---the unchangeable, impartial goodness and nature of God.

What a source of comfort and delight does the contemplation of this great truth afford him. In it he can at all times say with a heart overflowing with the greatness thereof, like Simeon of old, "now lettest thou thy servant depart in peace for mine eyes have seen thy salvation." Not only mine eyes have seen it, but my heart has felt it also, and feels it now. Like Paul he can say, " we which have believed do enter into rest"—we have a rest and a joy in the present tense, which we know the world with all its pomp and honors cannot give or take away.

These feelings strengthened and increased by a contemplation of the gospel which God preached to Abraham, and being in perfect accordance with the law of love, given by the Savior of the world---"*love the Lord thy God with all thy heart and thy neighbor as thyself*," confirm and establish the believer in universal salvation to that degree, he feels as though his faith was ratified, as it were, by an audible voice, direct from his Father in heaven, saying "this is my truth—walk ye in it." In other words, abide by it—live by it, and it shall give you comfort, peace and joy through all the vicissitudes of life —it shall support you in the hour of nature's dissolution and land you safe at last in the mansions of eternal rest—the bosom of your father and your God.

This therefore is that faith which works by love and purifies the heart—which St. Paul speaks of when he says "I have finished my course—I have kept the faith"—that of which he speaks when he says there is but " one faith" —the one for which he and the believers with him," " labored and suffered reproach," because they " trusted in the living God who is the Savior of all men"—" who will have all to be saved and come unto the knowledge of the truth."

" This the faith, that blissful faith, that lights the darkest gloom,
That sheds a peaceful radiance o'er the pathway to the tomb;
This is the faith, a cheering faith, that lifts the soul above,
Dispels distrustful anxious doubt, and tells us God is love." N. S. R.

Original.

SCRIPTURE ILLUSTRATION.—NO. III.

" Thus saith the Lord of Hosts, consider ye, and call for the mourning women, that they may come; and send for cunning women that they may come; And let them make haste and take up a wailing for us, that our eyes may run down with tears and our eyelids gush out with waters." Jer. ix, 17, 18.

It was customary among the Hebrews, at the death of their friends, to discover their grief and mourning in every possible manner. They wept, rent their clothes, tore their hair and beards, fasted, put on sackcloth, lay upon the ground and threw dust on their heads, smote their breasts, and some even cut themselves with knives. When Jesus was arraigned before the High Priest and the rulers he answered to the question, Art thou the Christ, the Son of God? I am, " Then the high priest *rent his clothes*," &c. This was an expression of pretended sorrow for the blasphemy which the High Priest supposed Jesus had spoken.

The Hebrews were accustomed at their time of mourning, in order to make a greater display of grief, to go up to their house tops, which it will be remembered were flat, and there bewail their misfortunes. In allusion to this custom, Isaiah speaking of the Moabites, says, "In their streets shall they gird themselves with sackcloth; on the tops of their houses and in their streets every one shall howl, weeping abundantly." (Isaiah, Chap. xv, 3.) Speaking to Jerusalem, he says, " What *aileth thee now* that thou art wholly *gone up to the house tops?*"

Those who could afford it, hired " mourning women,' and " cunning women," whose sole occupation it was to wail and mourn at funerals, and in the streets. This custom still prevails at the East. Mr Jowett, a modern traveller of note in Syria and the Holy Land, gives an interesting account of a mourning occasion he witnessed. He made a visit to Napolose, [Nablous, or Naplous, the ancient Sichem,] the very morning the Governor of the city died. " On coming within sight of the gate," says he, " we perceived a numerous company of females, who were singing in a kind of recitative, far from melancholy, and beating time with their hands. It had indeed, sometimes, more the air of angry defiance. But on our reaching the gate, it was suddenly exchanged for most hideous plaints and shrieks, which, with the feeling that we were entering a city, at no time celebrated for its hospitality, struck a very dismal impression upon my mind. They accompanied us a few paces; but it soon appeared the gate was their station; to which having received nothing from us, they returned. We learnt, in the course of the evening, that these were only a small detachment of a very numerous body of *cunning women*, who were filling the whole city with their cries *taking up a wailing*, with the design, as of old, to make the eyes of all the inhabitants *run down with tears, and their eyelids gush out with waters.* For this good service, they would, the next morning, wait upon the government and principal persons, to receive some trifling fee." (Jowett's Christian Researches, p. 148.)

" In Syria and Palestine," says Calmet, " the women go out into the burying places, at certain times, there to mourn for the death of their near relatives." This was the custom in the time of Jesus Christ. When Mary, after the death of her brother Lazarus, went out to meet the Savior, the Jews supposed she was going to the burying place to mourn, for they said, " She goeth unto the grave *to weep there.*" This custom still prevails in Upper Egypt. Richardson, an intelligent traveller in Egypt, writes thus, " We arrived" (at one of the villages of Elephantina, an island in the Nile,) " just in time to witness a *coronagh* or wailing for the dead. A poor woman of the village had that morning received the melancholy intelligence that her husband had been drowned in the Nile. He had been interred without her knowledge, near the spot where the body was found; and she along with several of her female friends, was paying the unavailing tribute of lamentation to his departed shade." (Richardson's Travels, vol. i, p. 355.) " One morning," says the same intelligent traveller, " when standing among the ruins of the ancient Syrene, on the rocky promontory above the ferry, I saw a party of thirteen females cross the Nile to perform the lugubrious dirge at the mansions of the dead. They set up a piteous wail on entering the boat, after which they all cowered up together, wrapt in their dirty robes of beteen. On landing, they wound their way slowly and silently along the outside of the walls of the ancient town, till they arrived at their place of destination, when some of them placed a sprig of flowers on the grave, and sat down silently beside it; others cast themselves on the ground, and threw dust over their heads, uttering mournful lamentations, which they continued to repeat at intervals, during the short time that I witnessed their procedure." (Ibid. vol. i, p. 360.) (See Horne's Introduction, Vol. iii, p. 504.)

The Hebrews generally mourned *seven* days; on the death of great persons, however, they mourned longer.

In the account given by Mark of the raising of the daughter of Jairus, we find the following: " And he [Jesus] cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that *wept and wailed greatly.* And when he was come, he said unto them, why make ye this ado, and weep? the damsel is not dead but sleepeth. And they laughed him to scorn." (Mark v, 38, 39, 40.) These mourners must have been hired for the purpose, for if they had been filled with real sorrow they would have felt little disposition to laugh. Matthew in relating the same transaction speaks of *minstrels* [*players on the flute.* Campbell, *pipers.* Wakefield,] that were found in the house by the Savior. Jeremiah (xlviii, 36.) speaks of *pipes* as being made use of in seasons of calamity and death. 'Even the poorest among the Jews were required to have two pipers and one mourning woman.' (Dr. A. Clarke.) C. M. S.

DISGRACEFUL.

[Br. M. H. Smith, of Hartford, Conn. in an article in the last Religious Inquirer, relates the following. We would merely ask whether the conduct here spoken of can be regarded as " comforting the afflicted," &c.]

" An aged lady, in East Hartford a few weeks since, was brought to the confines of the grave. She was for many years a *Universalist*—an ornament to the doctrine. She had found in the belief of it comfort and peace in life; and what would prove a firm support in the hour of death. As the hour of dissolution drew near—and of its approach she was fully sensible—she had one request to make: it was her dying request, that a Universalist Minister should attend her funeral. Though there were three Ministers within two miles, the request was not granted. The denial of it could not affect the deceased. No, blessed be God, she is above the reach of ingratitude; the conduct of her enemies cannot affect her. But will generations to come believe, that in the town of East Hartford, Ct. in the year 1832, the last request of a respectable and virtuous Lady was unheard, and unheeded by her professedfriend? M. H. Smith.

The Boston Association of Universalists met at Roxbury on the 4th inst. Br. S. Streeter Moderator, and Br. S. Cobb, Clerk. The committee appointed at a previous Association to consider the subject of forming an Association " for the relief of destitute families of deceased Universalist ministers," reported as follows:

" That it is expedient that a Society be formed for the above mentioned purpose, to consist of such as shall voluntarily associate themselves, within the territorial limits of this Association, and that such Society, when organized, provide for the collection and application of funds, according to the design of the institution; and that it adopt by-laws establishing such rules and regulations, as shall tend to its peaceful and successful operation."

Ordination was conferred on Brs. T. B. Thayer and Henry Balding. The Association adjourned to meet at Haverhill, on the first Wednesday in June, 1833.

GOSPEL MEANS.—An Extract.

Let us consider *the means by which this moral revolution is to be effected.* It is, in a word, by the preaching of Jesus Christ, and him crucified. It is by going forth and telling the lost children of men, that God so loved the world, that he gave his only begotten Son to die for them; and by all the eloquence of such an appeal, to entreat them, for Christ's sake, to be reconciled unto God. This is the lever by which, we believe, the moral universe is to be raised; this is the instrument by which a sinful world is to be regenerated.

And consider the commanding *simplicity* of this means, devised by Omniscience to effect a purpose so glorious. This world is to be restored to more than it lost by the fall, by the simple annunciation of the love of God in Christ Jesus. Here we behold means apparently the weakest, employed to effect the most magnificent of purposes. And how plainly does this bespeak the agency of the omnipotent God. The means which effect his greatest purposes in the kingdom of nature, are simple and unostentatious; while those which man employs are complicated and tumultuous. How many intellects are tasked, how many hands are wearied, how many arts exhausted, in preparing for the event of a single battle; and how great is the tumult of the moment of decision. In all this, man only imitates the inferior agents of nature. The autumnal tempest, whose sphere of action is limited to a little spot upon our little world, comes forth attended by the roar of thunder and the flash of lightning; while the attraction of gravitation, that stupendous force which binds together the mighty masses of the material universe, acts silently. In the sublimest of natural transactions, the greate.t result is ascribed to the simplest, the most unique of causes. He spake, and it was done: he commanded and it stood fast.

Contemplate the *benovolence* of these means. In practice, the precepts of the Gospel may be summed up in the single command, "Thou shalt love the Lord thy God, with all thy heart, and thy neighbor as thyself." We expect to teach one man obedience to this command, and that he will feel obliged to teach his neighbor, who will feel obliged to teach others, who are again to become teachers, until the whole world shall be peopled with one family of brethren. Animosity is to be done away, by inculcating universally the obligation of love. In this manner we expect to teach rulers justice, and subjects submission; to open the heart of the miser, and unloose the grasp of the oppressor. It is thus we expect the time to be hastened onward, when men shall beat their swords into ploughshares, and their spears into pruning hooks; when nation shall no more lift up sword against nation, neither shall they learn war any more.

With this process, compare the means by which men, on the principles of this world, effect a melioration in the condition of their species. Their almost universal agent is threatened or inflicted misery. And, from the nature of the case, it cannot be otherwise. Without altering the disposition of the heart, they only attempt to control its exercise. And they must control it, by showing their power to make the indulgence of that disposition the source of more misery than happiness. Hence, when men confer a benefit upon a portion of their brethren, it is generally preceded by a protracted struggle to decide which can inflict most, or which can suffer longest. Hence, the arm of the patriot is generally, and of necessity, bathed in blood. Hence, with the shouts of victory from the nation he has delivered, there arises also the sigh of the widow, and the weeping of the orphan. Man produces good by the apprehension, or the infliction of evil. The Gospel produces good by the universal diffusion of the principles of benevolence. In the former case, one party must generally suffer; in the latter, all parties are certainly more happy. The one, like the mountain torrent, may fertilize, now and then, a valley beneath, but not until it has wildly swept away the forest above, and disfigured the lovely landscape with many an unseemly scar. Not so the other;

"It droppeth as the gentle rain from heaven,
Upon the place beneath: it is twice bless'd,
It blesseth him that gives, and him that takes."

Consider the *efficacy* of these means. The reasons which teach us to rely upon them with confidence, may be thus briefly stated.

1. We see that all which is really terrific in the misery of man, results from the disease of his moral nature. If this can be healed, man may be restored to happiness. Now, the Gospel of Jesus Christ is the remedy devised by Omniscience, specifically for this purpose, and therefore we do certainly know that it will inevitably succeed.

2. It is easy to be seen, that the Universal obedience to the command, "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself," would make this world a heaven. But nothing other than the Gospel of Christ can persuade men to this obedience. Reason cannot do it; philosophy cannot do it; civilization cannot do it. The cross of Christ alone has power to bend the stubborn will to obedience, and melt the frozen heart to love. For, said one who had experienced its efficacy, the love of Christ constraineth us, because we thus judge, that if one died for all, then all were dead; and that he died for all, that they which live, should not live to themselves, but unto Him who died for them, and rose again.—*Dr. Wayland.*

SPIRIT OF PROTESTANTISM.

[We extract the following from an article in a late New-York Christian Intelligencer, under the head "*German Reformed Church History, Doctrine, &c.*" If Protestants, generally, would practice more upon the precepts here laid down, we should hear much less of the virulent denunciation against Universalism which is now constantly reaching us from almost every Protestant sect.]

The spirit of protestantism is the spirit of freedom. It places man where he ought to be, in unconfined liberty of thought, as a rational being, and a moral agent, accountable for his opinions to God only, and limited, in his inquiries after truth, by nothing but the authority of divine revelation.

The fundamental principle from which the reformation proceeded was this, *The Bible is the only rule of faith and practice in the church of Christ.* From this first principle all the others which have entered into the system of protestantism are deduced by necessary consequence. "That christians are not bound to receive as truth any doctrine which is not based upon the clear words of Jesus Christ, the apostles, and the prophets; that no man and no assembly of teachers has authority to prescribe new articles of faith, or has a claim to infallibility in matters of religion; that liberty of conscience and the right to investigate religious truth are not the prerogative of any particular order, but belong to every believer, whether he be of the clergy or the laity, that all those who, setting aside doctrines and commandments of men, receive the doctrines of Jesus Christ and his apostles in faith, cheerfully put their trust in it, and live conformably to this faith, of whatever party or name they may be, constitute the Catholic christian church; that the true church of Christ subsists wherever the pure word of God is preached, the sacraments are administered agreeably to Christ's institution, and christian discipline is observed—these were the principles in which all the protestants agreed. Such an authority, thus firm and independent of man, said they, must exist in the christian church; otherwise the church would be without a foundation or a connecting principle, since human teachers often contradict one another and philosophy changes her views and principles with every age. Whatever the pope or councils or single ecclesiastics have prescribed as articles of faith, beside the teaching of the scripture, is human invention, and can afford neither safety nor tranquillity to the conscience."

These are the fundamental principles of the Reformed church; for these Zuingli and his excellent associates contended at the hazard of their lives; for the maintainance of these they preached and wrote and prayed, and spent their days in carefulness and toil, and their nights in watchings, until "tired nature" was compelled to seek her "kind restorer balmy sleep;" for these the generous noble minded Zuingli bled and died, when he fell at Cappel, slain by the sword of *christians*, a victim to the Moloch of the age, Religious Intolerance.

To the question: but who shall determine the true sense of the scriptures amongst the multitude of various interpretations which has always been so great? it was answered: *Not the pope; not the fathers; not the councils; no human authority whatever; the scripture must explain itself.*

This most important point was investigated in the several disputations held at Zurich and Bern in 1523 and 1528; and the arguments then urged, both for and against the authority of the holy scriptures, still deserve the closest examination. John Faber vicar of the bishop of Constance, in 1522 appealed against Zuingli to the universities of Paris, Cologn and Freyburg. Zuingli replied: "I admit no other judge than the divine scripture, according as it has spoken and declared by the spirit of God. Before you overturn one article of the scripture the earth must break; for it is the word of God." The decree of the senate of Zurich, passed in 1524, declares: "The free word of God, and the conscience of men, is not to be bound to any council, but is to rule over, judge and rightly inform all men. *It is the duty of all men to hear what the word of God says to them; but the word of God is not to hear what men say to it.*" Luther took the same ground, and maintained it unmoved in the face of the most appalling danger. His only reason for refusing to retract what he had written was: *It is the word of God and my conscience.*

The conscience is a sanctuary into which none but God has a right to enter. All human attemps to force it are just so much profaneness and pollution; and the authors of such violations prove nothing so much as their ignorance of the religion, about which they profess to be zsalous, or their hypocrisy and wickedness. This truth the reformers saw clearly and felt deeply; and they have borne their testimony to its value in all their writings, and by all their labors and sufferings. This freedom of conscience is the most precious of the rights of man, and the loveliest feature in the church of our fathers.

Men may differ from each other in many religious opinions, and yet all may retain the essentials of Christianity; men may sometimes eagerly dispute, and yet not differ much from one another: the religious persecutors of error should, however, enlighten their zeal with knowledge, and temper their orthodoxy with charity---that charity, without which orthodoxy is vain---charity that thinketh no evil, but hopeth all things and endureth all things.---*Dr. Johnson.*

Two Meeting-Houses are now building in Danvers, Mass. for the use of Universalists. Such is the progress of the denomination.

CHRISTIAN MESSENGER.

EDITED BY T. J. SAWYER AND P. PRICE, NEW-YORK, AND ABEL C. THOMAS, PHILADELPHIA.

SATURDAY, DECEMBER 22, 1832.

SUNDAY EVENING LECTURES,

At the Orchard-Street Church.

Subject for Sunday (to-morrow) evening, 23d. Evidence of Universalism drawn from the Scriptures. Text 1 Peter, iii, 15.

☞ I have understood that many persons in this city (Philadelphia,) decline subscribing for the "Messenger," being fearful of a failure in the receipt of the numbers. To allay all apprehension on this subject, I remark, 1st. That the "Messenger" has been published more than a year, and I have, I believe without an exception, received each number on the day of publication. 2d. I have entire confidence in the punctuality of the Publisher, and do hereby guarantee to the subscribers by me obtained, the fulfilment of his contract, so far as they are concerned, and so long as I continue an assistant editor of the work. My residence is 132 Chesnut-street. A. C. T.

CONCERT OF SACRED MUSIC,

At the Orchard-Street Church, near Broome.

We take great pleasure in acquainting our city readers that the Choir of the above Church are now making preparations for a Public Concert. It will take place on Thursday Evening, Jan. 3d. To the numbers who have frequently listened to the excellent music of this choir, and particularly the stated congregation, who have witnessed the indefatigable exertions of its Leader, no additional motives are necessary to secure a deep interest in this their first public performance. The pleasure which our friends have repeatedly derived even from the ordinary exercises of the Choir we doubt not, for a moment, will be amply sufficient to secure their own attendance and their interest in its behalf in securing others.

We are probably safe in saying, there are few, if any, choirs in the city of New-York, which are before this in point of performance, and when we take into consideration the short time they have been practising, we may regard their progress as almost unprecedented—their efforts, at least, are deserving of all praise. To those at all acquainted with music, it is needless to say, that the perfection of a choir is not the work of a moment. And when we reflect that this has been in practice only six or seven months, and that serious interruption occurred for two or three months of that time, during the public calamity of last Summer, we cannot but feel gratified at the high reputation which it now justly enjoys.

The selections for the evening's exercise are of the highest merit. Among them, we believe, are many new pieces. We trust the friends, one and all, of that society, will not be backward in giving a substantial expression of their interest; and the lovers of Sacred Music, generally, not attached to the congregation, may be sure of a rich musical repast, in attending.

Leader of the Choir, Mr. E. WILLMARTH.

Organist, Mr. W. S. BASSFORD.

Tickets 50 cts. to be had at this office; at the Music Store of Mr. E. Riley, Chatham-st.; at Willmarth's, corner of Chatham and Mulberry; at Mr. S. Hammond's Library, 418 Grand-st.; at Bourne's, Broadway; and at the Shakespeare Hotel. P.

FRIENDLY LETTERS,

To the Partialist Clergy—NO. V.

I rejoice in the knowledge that, amid all the conflicting elements of sectarian bias, there is *one* spot of uncontroverted ground, upon which we can meet as brethren, not only in the bonds of peace, but in the precious unity of the spirit. However widely we may differ in opinion on the doctrinal portions of the Christian system, we can heartily unite in affirming the obligation imposed on all the followers of Jesus, to obey the requirements of the law of love.

Our Lord and Master has given us *a rule of life*—a moral code, the superior excellency of which will appear when compared with all other systems of ethics. It is true Socrates, and Confucius, and Seneca, and a few other heathen philosophers, have given to the world many excellent precepts, which will not materially suffer in comparison with the corresponding portions of the instructions of Jesus. But to the latter individual must be ascribed the honor and the glory of recommending his disciples to extend to their *enemies* the affection we naturally feel for our friends. "Love ye your enemies, do good to them that hate you." And of like tenor were the instructions of an eminent Apostle: "Be not overcome of evil, but overcome evil, with good."—Many passages might be cited in which the same duty is enjoined in different phraseology—but the examples already quoted are sufficient.

Taken as a whole, we consider the precepts of the Gospel, *the rule of life*—by which Christians are obligated to regulate their conduct in their intercourse with their fellow-beings. Premising thus much, I may be allowed to develop the object of this letter.

I believe it was Dr. Johnson, who, when a boy at school, was required by the teacher to assign *the reason* why a portion of his parsing exercise was as stated. The boy could not assign the reason, and although he had made no error, was severely chastised. The teacher then repeated *the rule*. "You asked me for *the reason*," said the boy; "*I* could have quoted the *the rule*, but you asked for *the reason*."

Truth is truth. Let us learn wisdom, though it be from the lips of a child. The RULE is not the REASON, but the REASON is the *basis* of the RULE.

I have briefly noticed *the rule* of life, as furnished by the precepts of the Gospel. Shall we inquire for the *reason*, the *basis* of that *rule? Why* should we love our enemies? *Why* do good to those who hate us? The same question may be asked in view of many of the precepts of the Gospel. What shall be the reply?

Men and Brethren—Partialism is weighed in the balances of the sanctuary, and TEKEL is written on its every feature. Look at it. Does God *hate* HIS enemies?—and are we bound to *love* OURS? The latter is the *rule;* is the former the *reason?* Surely Christian perfection is neither more nor less than an imitation to recognize some superior power. With all of God. Either then we should *hate* OUR enemies, or God *loves* HIS. Choose ye, this day.

I before remarked, that the *rule* is not the *reason*, but the *reason* is the basis of the *rule*. Universalists obviously have all the argument on their side of this question. We affirm that *because* God loves *his* enemies, we, to be like him, ought to love *ours*. The latter is simply the *rule*, but the former is the *reason*. In like manner, we should do good to those that hate us, *because* God does good to those that hate *him*. We should not allow ourselves to be overcome of evil, for God is never overcome of evil. We should evercome evil with good, because God evercome evil with good. The same reasoning will apply to other parts of the *rule of life*, as contained in the teachings of Christ and his Apostles.

If it can be made to appear, that God loves his enemies while inflicting on them unmitigated and unceasing torment; or that in so doing he is doing good to those that hate him—then Partialism will stand untouched by the argument advanced. But as good and evil are opposites, so long as you contend for the infliction of an ultimate evil, just so long you cannot assign a sufficient *reason* why mankind should obey the *rule* of life to which I have referred.

I beseech you brethren, think of these things. Having at heart the reformation, obedience and consequent happiness of the human family, you should "abhor that which is evil," as Partialism obviously is; and "cleave to that which is good," as Universalism is shown to be, by the solid foundation it recognizes in the universal and unchanging love of God, for universal and unchanging obedience to the law of love.

A. C. T.

MAN A DEVOTIONAL BEING.

The saying is as true as it is old, that man is a religious being. That he is endowed by nature with all the capacities, and qualified for all the enjoyments of religious worship, cannot be doubted, it would seem, by the intelligent and sincere. With a mind susceptible of unmeasured developement, we behold man in every age and every nation of the world, and in every stage of his progress from barbarism to civilization, from intellectual darkness the deepest, to light and knowledge the highest and purest, the same devotional being, looking up to some superior existence as his benefactor or fortress, and claiming kindred with what is nobler or more lasting than earth affords.

The weaknesses with which human nature, even in its greatness, is surrounded; the innumerable dangers that rise unseen before us, and which no foresight can avoid, the awful chasm which death presents, and which without a Deity is dark with oblivion—all tend to break our vain self-confidence, to humble our pride, and drive us from the poor things of earth, to seek hope and support and life from Heaven.

Man is religious from necessity. If light is a pleasant thing to the eye, so is the belief of a God to the soul. And if now and then one may be found who will deny the latter, so also to the diseased is the former untrue. Man was created

his noble capacities, he is still imperfect, and this imperfection imposes the necessity of faith in a higher being.

It is true that darkness has covered the earth and gross darkness the people. Religion has been made to assume every Protean form which the imagination of man could conceive. Sometimes, but too rarely, she has gone forth in simplicity and loveliness, and won hearts to her embrace, by intrinsic beauty and worth. But oftener far has she appeared in habiliments of wrath, and broken the heart her terrors could not but freeze.

It is true likewise, alas too true! that while man is naturally a religious being, with a soul capable of an ever-growing virtue and happiness, he has often been misled by ignorance, or betrayed by fraud—and been made to worship demons instead of God. Nations have bowed down for ages to dumb idols which their own hands had made. Molochs have arisen to claim the homage of men, and have triumphed over some of the noblest feelings and affections of the human heart. The warrior has rejoiced in the battle-field under the guidance of his fiend-like god, and slaughter and death have stalked abroad in the earth, under the ideal sanction of religion.

But into whatever enormities the human mind in its darkness may have been led, the universal prevalence of religious opinions and worship, proves satisfactorily that man is a religious being. And the very fact that he has so far wandered from the worship of the one only true and living God—that he has stooped to pay his adoration to things so unworthy even of his regard, instead of weakening this proof, adds to it confirmation.

If the want of a faith in some superior being, is so imperious that in searching for him we can descend beneath our own nature, and invest with god-like powers the humbliest animal or the most wretched idol, surely the human heart must originally have been strongly tuned for veneration and confidence and praise. S.

TEST OF FELLOWSHIP.

The columns of the "Messenger" have presented many articles on a certain resolution of the Hudson River Association. The reader is exhorted to be "patient in tribulation." The subject is an important one, and deserves the most serious consideration of every Universalist. Nevertheless, I shall have little to say at present. My opinion is known to be in opposition to that of Br. Sawyer. He is strongly in favor of the measures of the Hudson River Association. I am as strongly opposed to them.

Any individual has a right to ask or not to ask from, or to grant or not to grant to, another, a letter of fellowship, or recommendation. The same is true in relation to Associations, whether political, scientific, or religious.

The H. R. A. have neither right nor might, (as yet) to compel any young man to request their fellowship, or to be catechized by the Council. They never can possess the right referred to. They may, however, eventually obtain sufficient influence to compel such as wish to preach, and refuse to submit to their restrictive measures, to leave the boundaries of the Association.

Suppose, for example, that, in process of time, the societies within the limits of the H. R. A. become fully indoctrinated with the principles involved by the measures in discussion. They will not engage any man to preach for them unless he can show a letter of fellowship from the H. R. A. What will be the consequence? Plainly he must either submit to be catechized by 'a council of three,' or seek elsewhere for employment. Is not this an objection to the measures referred to?

Universalists in Pennsylvania reason thus: The *people* are the proper judges of the talents and acquirements of a preacher. *They* will see to this matter. They want no man, no set of men, to decide for them respecting ministerial qualifications. If a man cannot preach to *their* satisfaction, they will not engage him—even should he have D. D., A. M., or H. R. A., or all of those initials, tacked to his name.

In this state [Pa.] our Association and Convention grant letters of fellowship so far as moral standing is concerned, but no farther. These letters of fellowship answer the purpose, also, of letters of introduction. A young man of talent needs nothing more, he will ask for nothing more, and if he be a man of spirit he will accept nothing more.

Br. S. says he will venture to predict that the measures of the Hudson River Association will keep no young man out of the ministry, who ought to be in it. Whether the writer of this article ought or ought not to be in the ministry, is not for me to say. Thus much, however, I may be allowed to observe—I should not have entered the ministry, if six months' study had been required at my hands. So, also, say Brs. Grosh, and Andrews, and others.

Five years and a half ago, my friends at Marietta, Pa. where I then resided, wrote to a brother then located in this city [Philad.] on my behalf, inquiring what qualifications were required. In reply, he stated something about a years' study, &c. One years' study!—I had to obtain my livelihood by the daily labor of my own hands. How could I spend 12 or even six months in study? The thing was impracticable. I relinquished the thought of entering the ministry.

Eighteen months afterward, I inquired of another brother. He stated no particular time. I studied three weeks, and preached; whether successfully or unsuccessfully need not here be inquired.

In May, 1829, I requested the fellowship of the "New-York and Philadelphia Association." A motion was made to appoint a committee to examine the candidate. I objected, and stated that, in case the motion was persisted in, I would withdraw my application. If they wished to know aught respecting my moral character, I would give them the desired references. But as to being catechized on religions subjects or indeed in any way touching ministerial qualifications, Quakerism and republicanism had taught me better things. The motion was withdrawn, and fellowship granted.

Thus, then, the matter stands: I should not have entered the ministry, if six months' study had been required; and having entered the ministry, I should have continued in it, without being fellowshiped, "fighting on my own hook," rather than submit to be catechized. And I am satisfied that I speak the feelings of many, very many, of my ministering brethren, in relation to this subject.

Br. S. has noticed but one item of Br. A's last communication. Nine of them remain untouched. And in his remarks on the single point he has noticed, Br. S. has harped on a sentiment which Br. A. disavows. He (A.) simply intended to say, that the members of the H. R. A. preach only by *permission*, and not by *authority*; and that their restrictive measures amount to an assumption of *authority* to *authorize* others to preach by *permission*. A. C. T.

A PUBLIC DISCUSSION.

A public discussion on the subject of religion took place at Peekskill, on the 11th inst. between Rev. H. Bartlett of the Methodist connexion, and Br. S. J. Hillyer, whose name is familiar with most of our readers. We were not present, and have seen only one or two who were. With them, the manner in which the discussion was conducted is spoken of in high terms of approbation. Br. Hillyer expected the Senior Editor of this paper to be present as the Moderator of his choice, but being disappointed in this he chose Rev. Wm. M. Bangs, who had previously been selected by Mr. Bartlett. Br. Hillyer bears the highest testimony to the conduct of Mr. Bangs, and will ever remain under special obligations to him, for the impartial and gentlemanly manner in which he discharged the duties devolving upon him as Moderator. He also tenders to the Methodist Society of that place, in whose house the discussion was held, and to the audience generally, his warmest thanks for the kindness and attention exhibited towards him, by them.

Of the merits of the discussion it is not necessary for us to speak. The arguments of the speakers are before the audience, and it was very wisely left for them to draw their own conclusions. One thing we may be permitted to observe without interference. Br. Hillyer was alone, as a clergyman, before an audience of 500 or 600 persons, mostly opposed to him, and among whom were 6 or 8 Limitarian Clergymen of acknowledged talent.

We doubt not the discussion will tend to the advancement of Truth. And we are pleased to see this disposition publicly to investigate, for let truth lie where it may, we ought to rejoice in every measure calculated to promote it. P.

FORGIVENESS.

The advocates of the sentiment which supposes that forgiveness consists in deliverance from, or the remission of, merited punishment frequently use the following comparison: A. owes B. a sum of money. A. is unable to pay the demand, and humbly requests a release. B. cancels the debt. In like manner, God is supposed to forgive, or remit, the punishment justly merited by the sinner.

But the comparison is exceeding faulty. B. cancels his demand against A. Does God cancel his demand against the sinner? What do we owe our maker? Punishment? No. We owe him love and obedience. Will he ever cancel this debt, so that the sinner shall be no longer under obligation to love and serve him? Impossible.

Agreeably to the comparison of Partialists before referred to, the sinner owes punishment to God, which debt will be cancelled on certain conditions!!

Now Universalists declare, that we will never be released from our obligation to love the Lord our God. And to the end that this our obligation might be fulfilled, our Heavenly Father sent his son Jesus to *save us from our sins*; and so soon as man is saved *from his* SINS, and not before, his SINS *are forgiven*---that is, they are *blotted out*, or *taken away*. And this is the scriptural doctrine of forgiveness. "Remission of *penalty*," or "forgiveness of *punishment*," is no where spoken of in the bible. A. C. T.

LECTURES AGAINST UNIVERSALISM.

The Senior Editor of the Messenger acknowledges the receipt of an anonymous letter, from a member of the Reformed Dutch Church, in relation to the Lectures lately delivered in this city by the Rev. Dr. Brownlee. Though a private letter we know not that it would be improper to lay it before our readers, which we shall probably do at the first convenient season. The request of our Dutch friend shall be attended to without fail. He discovers no little attachment to the doctrine of election, and some other peculiarities of Calvinism, to which, if he understands them as they appear to us to be laid down in the Catechism of his Church, we acknowledge ourselves not very partial. Whether the lectures of Dr. Brownlee will produce the effects he seems to apprehend, time only can determine. S.

HEBREWS XI, 35.

A friend and patron requests an explanation of this passage. "Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection."

All ambiguity will be removed, by noticing, 1st. That the word "*raised*" in the first clause of the sentence is the same, in the original, as the word "*resurrection*" in the last—with the exception that in the former it is the verb, and in the latter the substantive. 2d. Emphasize the word "*better*," and the meaning of the passage will be obvious. "Women received their dead raised" again to *temporal* life—others would not accept deliverance from temporal death, "that they might obtain a *better* resurrection"—a better than they could obtain by accepting deliverance from natural death, to wit: a resurrection into an incorruptible existence. A. C. T.

THE CHRISTIAN SOLDIER.

The New-York Evangelist has taken this "small paper" by the hand and not only quotes with high approbation from it, but also publishes its advertisement. This is as it should be. It reminds us of the old proverb, "Birds of a feather ——," or another equally applicable, "We know a man by the company he keeps." The Evangelist informs us that the Soldier is "devoted principally to the discussion and counteraction of Universalism," and adds what is altogether important, that, "It is recommended by many distinguished clergymen, among whom are the following:

Rev. Dr. Beecher, of Cincinnati; Rev. Dr. Jenks, Rev. Dr. Sharp, Rev. Dr. Wisner, Rev. Mr. Fairchild, and Rev. Mr. Stow, of Boston; Rev. Dr. Hawes, and Rev. Mr. Maffit, of Hartford, Conn.; Rev. Dr. Taylor, and Rev. Mr. Bacon of New-Haven, Conn.; Rev. Mr. Waterman, of Providence; Rev. Messrs. Holmes and Bronson, of New Bedford; Rev. Messrs. Brown and Smith, of Exeter, N. H.; Rev. Dr. Tyler, of Portland, Me.; Rev. Mr. Finney, of New York; and Rev. Dr. Fay of Charlestown."

We have only three remarks to offer. The first is, that the Soldier must be a miserable thing indeed, to need the recommendation of so many Revs. and D. Ds. The second is, that these Revs. and D. Ds. disgrace themselves when they stoop to recommend the Christian Soldier. And the third is, that were it all its friends represent it to be, and backed by all the Drs. of Divinity in America, it would prove as powerless to counteract Universalism, as was the voice of Canute the Great, to stay the swellings of the ocean. S.

"YE COMPASS SEA AND LAND."

If ever there was a saying verified to the letter, it is the above, in the conduct of Limitarians of the present day. We would not be captious, but in view of such unwearied efforts on their part, and such a wide departure from all gospel usage, we must be allowed to speak freely. Look back upon the history of only a few—a very few years. No effort has apparently been spared to advance their purposes. Every project, seemingly, which the mind of man could conceive, has been put in operation to multiply their numbers and extend their influence.

Some eight or ten months since we presented our readers with copies of little "*Three*" and "*Four Days' Meeting Cards*," which were freely posted at the corners of our streets, in the company of "Stage Bills," "Political Calls," "Theatrical Exhibitions," &c. &c. and occasionally posted on the doors of private dwellings, and not unfrequently thrown into the doors of shops and dwellings, like the "golden" slips from a Lottery-Office—and shall we say just as delusive? These novelties soon lost their peculiar charm and with them went the general interest of "Four Days' Meetings"—in this city at least. The comet soon engrossed attention, and for a very short time was a fruitful source of terror to the weak and timid. Some sad mishap, however, occurred in the calculations for the appearance of this scourge of the world, but the Cholera presented an efficient substitute, for alarming fears, and it was improved too, with a zeal worthy of a better cause. These "days of terror" have now gone by and some new expedient is requisite to hold the attention and thereby *lead* community.

We judge, however, for once they are nearly at a stand for expedients, as we find powerful efforts are making to revive "Protracted Meetings" again, with all the et cetera pertaining to them. A "purely religious" Journal of the city informs us there is now "a very interesting meeting GOING ON, at Mr. Norton's Church, Prince-st." We must give them credit for a trifling improvement, on the mode of operation for last year. They have now a kind of introductory lesson---a series of "*drill*" meetings, to prepare them for the public measures of the general meeting. And instead of Cards to the "Protracted Meetings," they distribute profusely little printed invitations to special Prayer Meetings at private houses. An acquaintance has handed us one, two or three of which for the *same meeting* were thrown into his house, at different times during the day. It is as follows:—

"*A Prayer Meeting will be held this evening at No.* 177 *Grand-street, at the house of Mr.* C. G. FINNEY, *at 7 o'clock.*"

Appended to this notice are two verses of Poetry. With these we have no complaint, for they are an admirable expression of the benefits and interest of Prayer, when performed in accordance with the scriptures. But we may be permitted to ask for the *authority* of these proceedings. We desire most seriously to know how people practising such measures can escape the cutting reproofs applied by the Savior, in former times, to a certain class of persons who did much "to be seen of men." If they still persist in the apparent ambition of being "distinguished of the multitude," we recommend to them, seriously, a new reading of scripture, not unlike the following:---"And when thou prayest, thou shall not be as the meek and humble publicans, for they love to enter their closets; But when thou prayest stand in the synagogues, and at the corner of the streets---send forth a herald with *printed* notices to every family round about, that thou mayest be *seen* and *heard* of men, and thy Father which seeth *openly* shall reward thee from the "house-top!" P.

It grieves us sadly to learn that we have been even the innocent cause of offence to the learned Editor of the Christian Intelligencer of this city. It seems by some unlucky accident a notice of marriage, whose service was performed by our humble self, happened to creep into the columns of the Intelligencer without its Editor's knowledge and consent. As ill fortune would have it, the ordinary title of "Rev." was prefixed to our unworthy name. This vexed the very soul of our brother Editor, and if fame speaks true, he dealt out no measured rebuke to the unsuspecting printer for transgressing the rules of genuine Dutch etiquette in this matter. What unheard of profanation! "Rev." applied to an *undoctored* Universalist!! But it grieves us the more that we have been the cause of offence to so respected a friend as the modest and unassuming "Reverend Cornelius D Westbrook D. D." Hereafter we hope our conscientious neighbors will instead of "Rev." use our initials, and for designation we would thank them to affix the more honorable title of "Universalist." S.

MORE LABORERS.

A letter in the Trumpet, from a Mr. *Athiel Smead*, of Roxbury, N. H. furnishes the gratifying intelligence that the writer had commenced preaching the Gospel of a world's Salvation.

A letter from Br. O. Whiston, of Oswego, to the Editors of the Magazine and Advocate, also gives the pleasing information that another person, by the name of *C. C. Brown*, of Union Square, Mexico, has just commenced his labors as a Minister of the Reconciliation.

Br. J. M. Austin, recently of Troy, has accepted an invitation from the Society in Montpelier, Vt. to become their pastor.

RELIGIOUS NOTICES.

The Church now nearly completed in Annsville, West Chester Co. will be opened for public worship on Sunday, Dec. 30th inst. Brs. Hillyer and Hallock, it is expected, will be present. Services to commence at half past ten in the morning. Sermon by Br. B. B. Hallock.

Br. S. J. Hillyer will preach at Huntington, L. I. Sunday, the 23d; at Buckram, Tuesday evening the 25th; at Tarrytown, Thursday evening the 27th; at Sing Sing, Friday evening the 28th, and at Peekskill, Saturday evening the 29th.

LETTERS AND REMITTANCES,

Received at this Office, ending Dec. 18*th.*

N. S. and C. A. P. Medina, 1st vol. each $2; P. M. Rondout; S. H. A. Austerlitz, for S. M. B. 2d vol. $1; P. M. Walton, for Mrs. A. D. 2d vol. $1; P. M New Brunswick, for J. W. L. Cranberry, 2d vol. $2; Rev. R. O. W. Amsterdam, for P. V. B. 1st and 2d vol. $4, and $1 for J. E. Winchester, N. H. 2d vol.; Rev. S. R. S. $5, which we have credited T. C. E. $2, Miss L. B. $2, and J. H. T. $1, all of Clinton; A. C. T. Philadelphia; M. C. and L. Boston; Rev. A. M. Reading, $6, for D. M. K. D. H. B. and J. H. B.; P. M. Reading, $14; P.M. Huntington, for J. G. jr. 2d Vol. $2; A. C. T. Philadelphia, Dec. 18.

DEAN'S LECTURES.

Just published, Ten Lectures in defence of the final restoration of all men to holiness and happiness, by Rev Paul Dean, of Boston. The course consists of ten lectures arranged in the following order:

In Lecture I, the question to be discussed is stated, accompanied with suitable remarks on its importance. In Lecture II, the objection to the final restoration on the ground of *election*, is examined and answered. Lecture III, is devoted to examining the *conditions or terms* of salvation. Lecture IV. considers the duration of punishment. Lecture V. examines the objection to the final restoration on the ground of its licentious tendency. Lecture VI. is devoted to presenting the proofs of the final restoration drawn from the character and attributes of Deity. Lecture VII. presents proofs of the final restoration drawn from the mission, works, and death of Christ. Lecture VIII. presents proofs of the final restoration, drawn from the *plain promises* of God Lecture IX presents proofs of the final restoration drawn from the nature and tendency of christian morality. Lecture X. exhibits proofs of the final restoration drawn from the nature of man, and the scriptural descriptions of future happiness.

Just received and for sale at this office. Price 87 1-2 cents. Dec. 8, 1832.

UNIVERSALIST BOOKS.

The following Universalist Books are kept constantly for sale at the Messenger office, 85 1-2 Bowery, N. York.

Ancient History of Universalism, from the age of the apostles to the Reformation. Price $1,20

Modern History of Universalism, from the Reformation to the present time. Price $1,20.

Ballou's Works. Treatise on Atonement, 75 cents. Notes on the Parables 75. Sermons on Important Doctrinal Subjects, 37 1-2.

Smith on Divine Government, showing that God foreordained human events, and is conducting all things, to produce the Universal Happiness of man. An English work, 75 cents.

Original.

REVERIES—NO. I.

Addressed to A. M. P. Mass.

BY MISS J. H. KINNEY—SHESHEQUIN, PA.

"The melancholy days are come,"
With all of Autumn's sadness fraught,
The scattered flowers, the ceaseless hum
Of leaves, by wrathful tempests caught:
The hollow voice that murmurs through
The branches of the forest pines;
The clouds which fling their dusky hue
Where the lone mountain streamlet winds,
The gastly sunlight struggling down
The chambers of the chilly sky:
These, these are signs, this general frown,
Brings a stern mandate from on high,
Which tells thee nature, thou must die!

And just such omens were abroad,
Some autumns back, when thou, loved one,
Came from thy bright and blithe abode—
The land where shines an eastern sun.
Then thou wert beautiful, and bore
No marks of sorrow on thy brow,
And thy young heart possessed a store
Of kindly feelings, and the glow
Of piety, and friendship threw
A holy radiance o'er the mind;
For thou wert one among the few,
Which sometimes 'mid the herd we find,
With soul sincere and thought refined,

Well did I love thee at the first,
Almira, though I knew thy creed
Had taught thee, to believe accurst,
All whose opinions disagreed
With thine, in what thy faith termed truth,
(For puritanic faith was thine.)
I loved thee, and I strove, in sooth,
To guide thee to the holy shrine,
Of *true devotion*—Ah! how well
Heaven bless'd my efforts—thou dost know—
By the unerring light which fell,
Like rays from sunset's golden bow
Teaching God's love for *all* below.

Change is the very thread which weaves
Our web of life, so intricate.
We cherish hopes, but fate bereaves
Our hearts, and leaves them desolate.
Dearest, 'tis thus with thee—thy lot,
It hath pleased holy Heaven to cast,
Where Christian love is tendered not,
And all are with the rabble class'd,
Who in sincerity aver,
That God is what his word declares,
"Kind and impartial," and will ne'er
Compass his offspring frail, with snares—
Then burn them like the fated tares!

I should not mourn that things are so,
Since Jesus gives thee strength to bear,
Like Anjou's Margaret, every blow,
Which heartless bigotry can spare.
Thou knowest the way, and "*I would stake*
The world 'gainst thy integrity."
Thou knowest the way, can error make
A votary again of thee?
No, never! though *thou stand'st alone*
'Mid Pharisaic scorn and pride—
God is thy friend, his arm is thrown,
A bar 'gainst persecution's tide—
He hath thine enemies defied.

NEW-YORK MIRROR.

[The 24th No. (for last Saturday,) of this popular Literary work, presents an entire *original sheet*, and is accompanied by a beautiful engraved View, on the Hudson, near Tappan Sea. The frequent and we may say increasing specimens with which the public are furnished, are an abundant testimony that American Recollections and American Scenery afford ample field for the exercise of both the *pen* and the *pencil*. We select the following from the explanatory remarks appended to the Plate.]

"* * * * * Tappan, as all readers in our vicinity must know, is situated on the Hudson river, about thirty miles above the city of New-York, on an expansion of the stream which has acquired the appellation of the Tappan sea. Within a mile of the spot represented in the picture the lamented Andre paid the forfeit of his life on the gallows, a dreadful sacrifice at the shrine of liberty, which struck both the conflicting countries with admiration as well as horror. As his history is one of the most touching events recorded during the American revolution, so over the scene where the occurrence took place, association sheds a powerful, although a melancholy interest. Indeed this superb river is distinguished as the site of much that is romantic in the history of our infant nation. Reality has invested it with much that endears it to the recollection, and from fable it has received embellishments so fraught with poetry and humor, as to render it equally charming to the imagination. The enviable distinction has been allotted to Mr. Irving of intermingling his delicious works with the Eden beauty of these scenes. Long as the silver flood shall roll, or the dreamy mountain swell to the clouds, or the vast broken rocks lie piled up in gigantic masses, hushing the beholder to silent wonder and awe, so long will the magic sketches of Knickerbocker and Crayon be remembered and admired.

But the Hudson river, even were it destitute of ancient tradition must still ever appeal successfully to the admiration of the human race, from those various and wonderful beauties with which it has been so profusely embellished by the hand of nature. The ardent youth who, for the first time, follows its windings, is lost and enraptured. As he glides, in one of the swift and splendid steamboats along the limpid waters, he half fancies that he is impelled by a fairy power through a land of enchantment. Every moment totally changes the scene, which indeed, whether the spectator remain stationary, or whether he keep in motion, is always full of changes. Now a silvery mist softens the rugged hills, and spreads a transparent gauze over the lovely charms of nature; and again a gentle breeze wafts it away, and every outline is printed with a clear distinctness on the azure sky. Sometimes it is all motionless sunshine and unbroken silence, and the river steals onward, its lucid billows breaking on the sandy beach, or gliding by the perpendicular rocks, tinged with a light green, or twisting its brilliant eddies like molten silver; and again a sudden cloud darkens the air, and its broad shadow may be seen for a few moments floating on over the sunny hills, and passing away lightly as a melancholy foreboding from the summer mind of youth. Among the other radiant revolutions, which are continually varying the aspect of this river, especially a few miles further north than Tappan and where the highlands rise, are the showers which in this, as well as all other mountainous regions, are more frequent and sudden than on the plain. When he least expects it, the traveller sometimes finds himself enveloped in fog, or sees with delight some wandering cloud sinking from its high station, and pouring its glittering drops into the bosom of the teeming valley. It is by no means uncommon for these showers to be illuminated with the beams of the sun. Scarcely has the floating fountain ceased its refreshing and welcome tribute ere up springs (of all nature's creations the most remarkable for fairy beauty,) the magic rainbow, broad and brilliant, its gorgeously blended hues beaming a moment, and then dying away. * * * *

The Hudson river has never been painted, never described so much in detail as it deserves. Irving has sketched only several of its most remarkable features, with a grace and fidelity peculiar to himself; and the shop-windows teem with prints of the highlands, none of which convey adequate ideas of the scene to strangers. It is to be hoped that the growing taste for the arts will soon enable some of our most gifted and enterprising countrymen to accomplish a work worthy of the subject, wherein the power of the pencil, the burin, and the pen may equally contribute to celebrate the praises of one of the loveliest rivers in the world."

THE CHURCH YARD.

You have sauntered, perhaps, of a moonlight evening, out of the precincts of the living, moving world, to linger and contemplate among the grass-grown memorials of those who are gone—

"The body to its place, and the soul to heaven's grace,
And the rest in God's own time."

An appalling chill shoots through the current of life, at the undisturbed and universal silence of the scene—the stars tranquilly shining on the white marble, and feebly illuminating the name, which friendship had carved for the slumberer beneath; here the grass waving in rank luxuriance, as if to hide the triumphs and the trophies of death, and there a human bone unearthed from its time-worn sepulchre, a ghastly visitor to the realms of day—a wooden tablet, marking the repose of the humble; a cross, the sign of the sleeping believer, and lofty and magnificent memorials over the mortal relics of the wealthy and the great. Ah! who, in such an assemblage as this, can be accounted great? What gold survives the crucible of death!

We can learn nothing from the living, which the dead do not teach us. Would beauty be modest and unpretending, let her quit the ball and the festival for a moment, and carry her toilet to the tomb. Would the proud learn humility; the resentful good nature; the penurious, charity; the frivolous, seriousness; the bigoted, philanthropy; would the scholar ascertain the true objects of knowledge; the man of the world, the true means of happiness, here and hereafter; and the ambitious, the true sources of greatness, let him retire awhile from the living, and commune with the dead. We must all come to the mournful silent level of the grave. Our bones must mingle in one common mass. Our affections should travel in the same path, for they must terminate in one fearful issue. Life is full of facilities, of virtue and of happiness; and when you would neglect or abuse them, go and purify your affections, and humble your pride, and elevate your hopes, at the tomb of a friend, when the stars are shining upon it, like the glorious beams of religion on the mansion of death.

St. Austin observes, that there is in every man a serpent, an Eve, and an Adam. Our senses are the serpent, and love of earth the Eve, and our reason the Adam, *often bewildered by both*. Nature tempts us, love of earth allures us, but sin is not complete, until reason, or the will, assent to it.—*Pascal*.

SACRED MUSIC.

An Association, for improvement in Sacred Music, has recently been formed, and holds its meetings in the Lecture Room of the Orchard-street Church. The Society has a Teacher engaged, and meets every Thursday evening, for practice. Persons desirous of commencing with the first rudiments of Music, can have an opportunity by an early connexion with the Society. It is earnestly hoped the young, both Ladies and Gentlemen, connected with the congregation worshipping in that Church, will improve this opportunity for instruction. For information in relation to the Association, application may be made to Mr. S. Crowell, 33 Chatham-street, Mr. E. Chapin, 303 Division-street, Mr. E. Benjamin, 46 Oliver-street, Mr. W. Trembley, 343 Grand-street, and at this office. Dec. 8, 1832.

☞ All letters and communications relating to this paper, must be addressed "P. Price, No. 85½ Bowery New-York."

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